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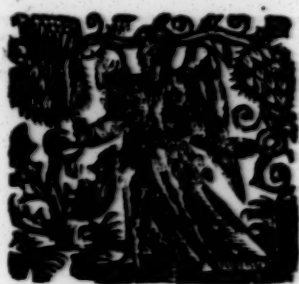
A N
After-Commendation
O F T H E
New-Lutheran's
A N S W E R.

P R O V. XVIII. 17.

*He that is first in his own Cause, seemeth Just ; but
his Neighbour Cometh and Searcheth him.*

*2 Pet. ii. 12. iii. 16. For he speaks evil of the
Things he understands not ; and being unlearn'd
and unstable, wrests the Scriptures unto his own
Destruction.*

By Benjamin Holloway.

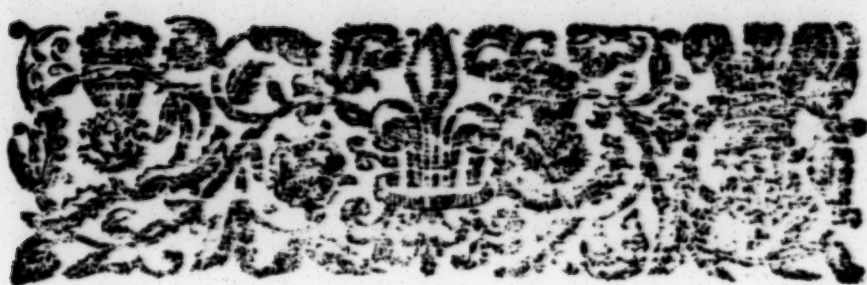


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P R E F A C E.



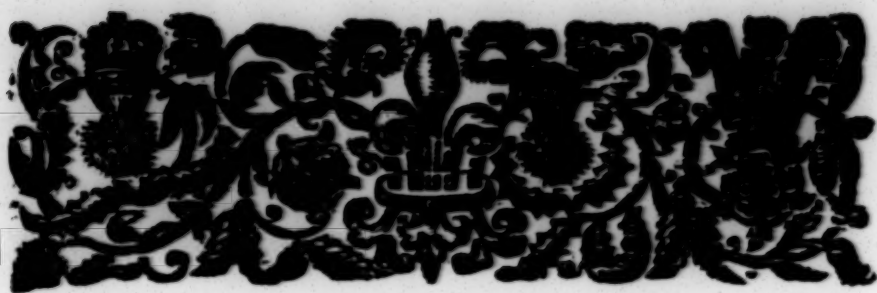
F the following Pages happen to do any Good, they will need no Apology ; and if they fail in That, will consequently, *deserve* none. They were penn'd with no other View than to clear the *Truth*, for the Information of teachable Christians ; and as a *Means* to Reclaim those, who by an unhappy Acquaintance of the *New-Lutheran*, have Imbib'd some of his *Heretical Principles*.

I desire the *Reader* to give himself Leisure in the Perusal of them,

(a 2)

and

and to compare the Texts cited, explain'd or referr'd to, as they stand with their Contexts in the *Bible*; as also to take along with him the *New-Lutheran's* first *Paper*, together with the *Rebuke*, and the late pretended *Answer*: By which means He will have a View of the whole *Question in Controversy* at once; and by the Texts already explain'd, make a *Judgment*, how other like Texts are to be taken, to set them clear of like *Misapplication*.



A N

After-Commendation

O F T H E

New-Lutheran's &c.



H E *New-Lutheran's* late remarkable Ignorance, joyn'd with equal Arrogance and Impiety, justly drew upon him *Chastisement* and *Rebuke*: but his Improvements since made, in History, Languages, Criticism, not to mention other Embellishments, borrow'd of his Correspondents in Town, call for other Treatment now: therefore to do him Justice; or, as they say, to give the D——l his Due: we shall somewhat change our Stile, and make the Commendation of his Art in the Composition before us, one Topick of our present Annotations thereupon. However,

For his Motto in Title-page, it must be said, that the Liberty he has taken in the Application, is a sort of Poetical Liberty: for what Comparison, fair and square, pat and plumb, as Comparisons ought to be, can you imagine betwixt St. *Paul's* Liberty to eat some sorts of *Meats*, which some sort

of People thought *Unlawful*, and this Liberty his *New-Lutheran*ship takes, to make God the Author of Sin, to open the Infernal Prison, make Hell break loose, and to lay all this to poor *Martin's* Charge? as if any Writings of his ever gave Handle to such Romantick Exploits. And now we are upon his Similitudes, the *Rebuke*r is not yet fully persuaded, flap-dash to take upon himself *that* of the *Pharisee*: as if he boasted any Wisdom of his, on account of his late Strictures: for as to the matter in hand, no one conceives more modestly of himself; a very small share of Wisdom being, in his humble Opinion, abundantly sufficient to shew the *New-Lutheran's* Ignorance in that part: Neither is he altogether willing to give up the honest Publican to his New-Lutheranship; for that, the Publican ingenuously, and without the least shirking, charg'd his Sins upon *himself*; but the New-Lutheran shuffles it off, and imputes *his* Cart-Load of Iniquities all to God: This therefore will not be thought right put in a Comparison: but his New-Lutheranship is also a young Similitudinarian. He may by the help of Friends improve in this Part, as in Greek and Criticism he has done.

But to come to what is extraordinary in his Answer: In the first place, of his great Liberality, page 4th, He ascribes to the *Rebuke*r what he never said, as that in page 6th of his Rebuke, he in general doth deny that God moves *the Reason, Senses, and Limbs of Men*: Now the *Rebuke*r never did deny any such thing; but particularly, in that page he says nothing what God doth do, or doth not do, in that respect: He only takes Notice, that "From
"the Apostle's pressing Obedience to Magistrates, be-
"cause they bear Rule under God, no Conclusion is to
"be drawn against a Man's ordinary Use of his Natu-
"ral Faculties: the *Rebuke*r is in Truth, on all Occasions ready to declare, that God gave Man all
those

those Faculties, yea, and more than all those, a Natural and Moral Liberty as to the ordinary Use of them, till he is again restrain'd and over-rul'd in the exercise of that Liberty by him that gave it: and certainly against This, or any part of This, the Doctrine of God's setting up any sort of Civil Powers in the World, is no Argument, but the *New-Lutheran* thinks otherwise, why so? Why "because Men's Actions are the Things &c. i. e. *Men's Actions have Reverence to Government*: yes, some Actions of Men have Reverence to Government: but there are also Actions in abundance that have no Relation at all to Government: and what shall we do with *these*? certainly there is no more reasoning from the Original of Government, to the exercise of such Actions, as are no way influenc'd by it, than from the Fountain of a River, to the Growth of a Cedar upon *Libanus*.

In the same page, he harps upon the old String; "If, says he, *we are not sufficient of our selves to think any thing of our selves*, &c. but that is mangling the Text to give it a wrong Turn: the words are as in his own Citation above, *We are not sufficient of our selves to think any thing* [as] *of our selves*; mind the Particle [AS] *ὡς ἑαυτῶν, tanquam à nobis ipsis, as tho' it were* of our selves. i. e. the Apostle was not sufficient of himself to any Apostolical Function, that he might think any thing of that he was speaking, even the success of his Ministry, as *tho' it were* of himself; or, of the Signs and Wonders, and Spiritual Preaching, whereby he converted the Gentiles, as *tho' they* were of himself: no, but all his Sufficiency in these Respects was of God. But yet further, the word [think] in its common Acceptation doth not express the Original λογισμαται, which signifies to *compute, account or reckon*, and this is that sort of *Thinking* the Apostle was speaking of; which, if substituted to the Text, paraphras'd

as the Nature of the Passage does require, it will run thus, "*We are not sufficient of our selves to any Apostolical Function*, so as to compute, account, or reckon any thing we have been speaking of touching this our Apostolical Success, *as tho' it were* of our selves; i. e. of our ordinary and natural Parts and Abilities; but our Sufficiency in this respect, consisting of mighty Spiritual Preaching, working of Miracles, &c. is of God: in short, the Apostle means here, that he could not put to his *Own Account* any of the great things he had done to convert the *Corinthians*, but was to *reckon* it wholly to God. This is the true sense of the place, let him that readeth understand: it neither affirms, nor denies any thing about Man's Faculty of Thinking, much less about his *Moral* or *Natural* Liberty of Acting, inferr'd from the groundless Supposition of its doing so.

In the same Paragraph page 5th, he makes a Gy-gantick demand of any one Text of Scripture that says, *Men have power in themselves* (he means in any respect) *to do as they list*, or that intends the same. The *Rebuker* gave him a great many such, but since He only mark'd the Chapters and Verses where they are found, so that they seem not to have had due Notice taken of them; He will here meet his *New-Lutheranship* with one or two of them in Words at length, *Ecclesi. 7th, 29*, the Wise Man says, *God made Man upright*, but *they*, i. e. *He and his Posterity*, *have sought out many Inventions*, i. e. *not upright*. In this Text there is a plain Antithesis betwixt what God once did by Man, and what Men have been doing ever since with Themselves: and the word *Inventions* shews Men's special *Contrivance* and *Conduſt* herein, so that it speaks both at once viz. Man's ordinary Liberty of Thought and Action, and also at whose Door Sin is to be laid: It is of *Men's Invention*: is it not the Blindness of a Stock
not

not to see this? and what *Invention* will the *New-Lutheran* find to elude the force of it? *Isaiah* 55th, v. 8th, God says as plainly, the Thoughts of the Wicked are not *his Thoughts*, nor their Ways *his ways*: Therefore some Men do think some things of themselves in some respect, and *have some ways of their own*. No more Texts need to be produced, the Reader may be referr'd again to those nam'd, *Rebuke*, page 9th.

He observes of one Sparrow's not falling to the Ground without God, *i. e.* unless God permit: what then? doth Suffering imply Acting? does God therefore always interpose where his Permission is understood? This deserves no Notice. In the same page,

He reverts to the Conduct of a Man's ways, and argues from God's Providential Superintendence of things in the Main, to every *minute* and *particular Action*: This is but childish Quibbling and Trifling, with words not worth Regard: and as for the *Ways* of Sinners, we have seen before, that they are not God's, but their own. Confer *Ezek.* 18. 29.

As for the Text he produces page 6, from *Prov.* 16. 1. to prove that God prepares the Heart to every minute Thought, it does not follow: God may prepare the Heart and give the Tongue its Answer, on extraordinary Occasions, by extraordinary Influences, and yet leave Men to devise their own way at others: So our Saviour bids his Disciples, when they should be deliver'd up to the Tribunals, to take *no thought how, or what they should speak*, for it should be *given them*, in that same Hour, what they should speak: For it was not they *that spake*, *i. e.* on *such Occasions*, but the Spirit of their Father which *spake in them*, *Mat.* 10. 19. I say on *such Occasions*: for, that they did not always speak by the Spirit is plain from some of their own Testimonies: Besides, that there are other Cases where-in God leaves the Heart at Liberty to exert its own Thoughts,

Thoughts, appears in v. 9. of the same Chap. *Prov.* 16. where a *Man's Heart* is said to devise his own *Ways*, however the *Lord directeth his steps*, i. e. (when He pleases to interpose) determines of the Issue: for that some of a Man's ways are his own mere ways, we have seen above. Confer *Prov.* 19. 21. To the Offer he makes to reconcile v. 12. with v. 13 of *Phil.* 2. his Preamble of the Prophecies of the Destruction of *Jerusalem* makes nothing; nor, what he says of its not being *of their own power and will to do it*, but as *God ordain'd*: This only intends, that they could not do *that* whole Work of themselves, without the Divine Assistance; but, that they must do their Part, and then that Assistance should not be wanting to bring all to right Effect; the whole matter is, the Apostle bids the *Philippians* set about the work of their *Salvation*, and for Encouragement, tells them, what Helps they shall have in it. To what he says page 8th,

It may be return'd, that *Commanding* and *Advising* do imply, if not *Power* in the Creature to fulfill, yet to *endeavour*, and *do something*, and God will find himself a *Fulfiller*: to suppose God Commanding one thing, yet actually Influencing another, is as absurd as to suppose one ordering a Messenger from *Burcester* to *Oxford*, and yet tying him Neck and Heels in a Cart, to drive him to *Northampton*, and then resenting his not doing his Errand: 'tis to be hop'd, there are few such rash and absurd Fatalists.

As for *Pharaoh*, *Sihon*, &c. the Answer is easy; God rais'd *them up*, what is that? why He kept them *alive* to such a Time, when for their Sins He might in all Justice have cut them off sooner; but their Malice abus'd that Long-suffering, inferring Security from God's Toleration:

See This given as the very Reason of *Pharaoh's* Hardening in most express words, *Exod.* 10. 15.

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Moreover His Providence laid before them Occasions and Circumstances, which in his infinite Foreknowledge He saw, their Perverseness would turn to Handles of Rebellion; but his Foreknowledge had no more Influence herein, than any After-knowledge has to any other Act: so that *preservatively*, and *occasionally* (and if you will *punitively*, by withholding his Grace in just Judgment for Means abus'd) God may be said to have hardned them, but in Respect of Malice, Unthankfulness, Rebellion, &c. they must be said to have hardned themselves: so that to call God *the Author of Sin* is very Blasphemous, but that Men do many Things contrary to all that God ordains, is true, for do they not every Day break his Laws, which are his special Ordinances, and deface that Uprightness in which He created them.

If *ordaining* be confounded with *decreeing*, it may suffice for the present, in such sense, to say that God's Ordinances, and Laws are express Copies of his Will and Decree, and are often in Scripture call'd by those Names; and then God's Decree and Will is, not that there should be Sin, but seeing by the Abuse of the Liberty he gives his Creatures, Sin will be, He then decrees it shall be punish'd; or, on Repentance, forgiven. Thus his Justice and Mercy do Satisfaction to his Holiness and Truth, and fulfill his Will, that Sin *should not be*, in taking it out of the way by Punishment, or else by finding and accepting Satisfaction for it, upon Terms.

Mr. *Richardson's* Panegyrick upon Sin, may be left to the Entertainment of those who are delighted with such profane Subtilties: but his jumbling the Necessity of God's decreeing Sin with his Decree of Man's Redemption, from, or in priority to it: because Sin, in order of Time, is before Redemption; is childish; it is only taking a Measure of God's Thoughts, by our Thoughts, which cannot move
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but successively, and one after another; whereas God's *Prescience* reaches at once to all future Events; and, as He *fore-knows* He does *fore-ordain* in one Act: therefore God's Decrees before the World, speak but his infinite Fore-knowledge, with which He decrees, as above: which yet has no more Influence upon any future Event, than present Knowledge has upon that which does exist now: It is not therefore an uncertain and unknown Caprice in Man, that God's Decrees are by us suppos'd to wait upon, but his own certain, and Eternal Prescience of all possible Events, and in this Order the Apostle places it: "*Whom He did foreknow, He also did predestinate*", Rom. 8. 29. Of the Influence of that Fore-knowledge Mr. *Richardson* says nothing; so that in what is produc'd out of him, there is no Argument to this purpose, and therefore the Supposition of *Man's Will leading God's Will*, as being prior to, and greater than it, is a blasphemous Supposition, forg'd in their own Shops, let them take it to themselves. It is for want of right Thoughts of God, that Men do not see some Liberty in Man consistent with all his Decrees, and why, it is because they limit his Prescience, talk as if He had not Afore, but After-knowledge, when they so speak.

Page the 10, and 11, under an Huddle of Words, Decrees, Predestinated, &c. foolishly misunderstood, or abominably misapply'd, the New-Lutheran makes all the Ill that is in the Devil of God's Infusion: as if He never exerted the least part of it, but of the mere motion of God: expressly contrary to the Text referr'd to *James* 1. 13. Indeed the Devil is subject to God as all Creatures are, and God, when He pleases, makes use of him for the Punishment of the Wicked: but in this God only gives him a loose in Part, from that Restraint, wherein by the Divine Goodness He is generally with-holden from the fuller, or more cruel Exertions of his Malice:
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The Devil's perpetual Disposition is to all manner of Mischief, and according to the Rein God gives him, He is without a Spur ever ready to put it in Ure: "*He, as a roaring Lion, ever walketh about seeking whom he may devour*, therefore all the Commission that God ever gives to Satan in this respect, is but a Direction of Permission; hitherto thou shalt proceed, but no further: the Devil is herein a Prisoner more at large, but still a Prisoner, with only a Comparative License, within such Precincts, and in such Affair, to do so far what He lists: whatever be said of Decrees and Predestination, it is certain the Devil's Malice and Falshood is by no means from God: but when He "*speaketh a Lie, be speaketh of his own, for he is a Liar and the Father of it*, John 8. 44.

In the Case of *Job*, there are none but Circumstances of Permission. Thus, *God moved David* i. e. occasionally and permissively, by yielding the Devil Opportunity and License so far: the Action it self, to which Devilish Pride was the Spring, was the Devil's own, not God's, and thus, *Satan provok'd or tempted David*. 1 Chr. 21. 1.

Our Saviour's Temptation is no Example, it was a Case extraordinary: He was then employ'd in the Office of Redeemer of Men, which no one Man can be another: He was to shew the Devil his Head's Bruiser, an over-match for all his Wiles; and the Spirit that led him thither, was inseparable from him: This is nothing to the purpose of any Man else that ever is tempted. Upon the whole,

How the Devil serves God is plain, from the Instance of the Herd of Swine, or any other Instance of Divine Permission, positive to do thus much, and of Appointment negative to do no more: but how He serves himself, and gratifies his own Malice herein, is as plain from *John 8. 44.* as above: I cannot guess how the *New-Lutheran* came to be thus over-seen

over-seen in this matter, but surely it was not well Concerted betwixt him and his Old Master, to allow him no sort of Principles of Motion of his own, but to make of him mere Mechanism, and Clock-work, in disparagement of the long-sam'd Wiles, and subtile Politicks of Hell.

But page the 12. has a Touch of consummate Slyness, to insinuate that the Devil is only the Deceiver, *Nominally*, while the deceived are really deceived of God : for it seems *God blinds their Eyes, so that they may not see the Wiles of the Devil*, whereby God (as he puts it) (I am shock'd to repeat it) is intentionally and really the Deceiver: Now this He gathers from what is said *John 12. 40.* of the Jews obstinate Stupidity, about the matter of our Saviour's Messiahship: where it is said, *He hath blinded their Eyes &c.* but this is cited in the Evangelist, and applied from *Isaiah 6. 9.* where the words altogether are *declaratory* of that Blindness which after happen'd, to *Israel*; but say not by whose means it happen'd; the same Prophecy is referr'd to by the other Evangelists as *Mat. 13. 14.* where this very Blindness is imputed to themselves: *Their Eyes they have closed*: in *Mark 4. 12.* *Luke 8. 10.* as in the Original of the Prophet, it is again ascrib'd to no body; but it is only said, that the thing was foretold that so it should be: so that, tho' in one Text it had been said, that God Blinded their Eyes, yet since in another it is as plainly said, *that they clos'd their own Eyes*, nothing can be concluded from hence to the *New Lutheran's* Purpose: the same Action cannot be ascrib'd to two different Persons, but in a different Respect: if God blinded them, He did it as He hardned *Pharaoh*, by enduring them, not by doing any thing to them to *deceive* or *mislead* them: but they blinded and hardned themselves, by villainously drawing false Conclusions from his Long-sufferance, as all sinners do when
because

because Sentence is not speedily executed upon them, their own Heart in them is set to do evil. Eccl. 8. 11. God also then sending them that Evil Spirit of Slumber, giving them up to their own reprobate Mind, and to strong Delusions, that they should believe Lies. If the *New-Lutheran* did not before understand this Root of Blindness, and Hardning, He would do well to open his Eyes, which He himself hath hitherto Clos'd, that He may see it. But to go back a little, in one of these Texts, their Blinding is ascrib'd to themselves, in two of the other, and the Original of the Prophet, it is ascrib'd to no body, and how after all if in St. *John* it be not ascrib'd to God as he puts it? the words are, *He hath blinded their Eyes*, but who *that He is*, his *New-Lutherans*hip cannot tell: it is certain, no mention is there made of God: It is only a single Prophecy Cited by it self; without any Grammatical Relation to any Thing foregoing: therefore with what Presumption did the *New-Lutheran* put into the Text what He never found there, to serve his wicked Design? or if He must needs have the word God there, let us consider what *God* it is that may be meant, and what other is so likely to be, as the God which the Sacred Scripture says *hath blinded the Eyes of some*? of which sort the *New-Lutheran* need not go far to seek Examples. 2 Cor. 4. 3, 4. "*They are Those that are lost, because the Gospel is hid to them, by the God of this World's blinding their Eyes, lest the Light of the Glorious Gospel of Christ, who is the Image of God, should shine unto them.*" This is clear.

Page 12. His *New-Lutherans*hip ventures to Rebuke the *Rebuke*r for his Application of Jer. 19. 5. First, he imagines the *Rebuke*r conceiv'd, God *did not know* what the Israelites were a-doing, when they Worship'd *Molech*; because to say a thing does not come into ones Mind, sometimes implies Inadvertency, Forgetfulness, &c. but this is a Conceit that

that never came into the *Rebuke's* Mind on this Occasion, therefore He leaves it to his *New-Lutheran-ship*, it being just after his own Rate of expounding all Texts, to argue from Sound to Sense, and to warp Phrases, under all varieties of Scope and Application, to one meaning: poor Inventer of New Religions! that wou'd be moving Mountains! but equal Talents are wanting! and who can help it? But Secondly, He says, "*Neither could it be against God's Will, because God worketh all things according to the Counsel of his own Will*": Nothing to the purpose again; for it one Text says, God worketh all after his own Will; and others, that some things are actually done contrary to his Will, these things are Extreame of expression, to which some mean way should be found for Reconcilement: What He offers, "that God commanded it not, neither came it into his Mind to command it, tho' He caus'd it to be done"; is very nonsensical Jargon, and no less wide of the Text; for there it is plainly said, that God did not command it, neither came it into his Mind that it shou'd be done, i. e. neither was it in the very Action any way according to his Will, but on all accounts contrary to it. But once more,

And more monstrously Silly than all the rest: He says, page 13. *God really caus'd it to be done, caus'd what to be done?* why that the Israelites shou'd offer their Children to *Molech*: why so? why because *Tophet*, where they did this Wickedness, *was ordain'd of old*, as says the Prophet, *Isaiah* 30. 33. So indeed the Prophet says it was *ordain'd*; but for what was it ordain'd? certainly not for the purpose this Trifler insinuates, even that *Israel* shou'd Worship *Molech* there: of that the Prophet says not one word: what then is it? Verily quite another thing is meant. i. e. that *Tophet* was ordain'd for a place of Punishment, and to be a Type of Hell, with *Isaiah*, for the King of *Assyria*, *Sennacherib* and his Army; with

with *Jeremiab* 19. 6. for the Apostate Jews, that had done Sacrifice there, that they themselves should be slaughter'd there by the Chaldeans; from this place, as put to such Use, and as call'd also the Valley of the Son of *Hinnom*, the Greeks deriv'd their *Ἅδης*, or Hell, the place of Torments for the damn'd: and King *Josiah* had made it yet another Type thereof, in turning it to be a place to burn the Filth and Carrion of the City, and to bury Malefactors in.

In a word, both the Holy Prophets mean, that *Tophet* was ordain'd for a kind of Hell upon Earth, a Type of the Internal *Gehenna*, for a place of Punishment to the Enemies of God's Church: under this, his *New-Lutherans*hip aims to Slur quite another Matter, on purpose to throw Dishonour upon God, tho' in spite of all Sense and Grammar. In a Boy, Birch had been a Punishment for such a Blunder; in him whose Devilish Malice is the Pole-Star to his Folly, nothing less than *Tophet* itself seems to be appointed: let him look to it.

"But *tho' God is the Author of Sin He says, there is no Unrighteousness* with him, for which, let us see what Reason He pleases to assign: why truly, because God is above Law: "*And where no Law can be given, there can be no Transgression*, Abominable Quibbler! as if the mere being above Law, would alter the Nature of Things, and make Sin no Sin; or, as if God by his infinite Power cou'd act contrary to his Moral Character, his infinite Holiness, Goodness, and Truth: But to what purpose, after all, is this Text brought, "*Where there is no Law there can be no Transgression*?" and how can it be apply'd to God? the Discourse there, is about *imputed Righteousness*, that *This* is by Grace, not of Merit, for any works of the Law of *Moses*, or any other written Law; Nay, that the Law is so far from acquitting of Sin, that it inhances Guilt, by serving as a

Register or Record for perpetual Monition against Man, of what He ought to do, when yet he does it not; so that his Sins are made the less excusable, by the Laws appearing in Evidence against him, that He had all along warning given him by it: For where there is no such Law *i. e.* written, there is no such Transgression *i. e.* with such Aggravation: nevertheless, there is always the Law of Nature Stamp'd by God on Men's Consciences, accusing or else excusing them, according to their Deeds; the Apostle was not supposing any Thing about This, or that there possibly cou'd be a time when there shou'd be no *such* Law, and therefore no Transgression against it; all that he meant to say was, that when there is no Written Law, as that of *Moses* was, there is no Transgression to that Degree, nor with that Aggravation, as when there is: So that, in that Respect the Law of *Moses* kept Men *farther off*, rather than brought them *nearer* to Justification, which was the Thing the Apostle had to prove to the Jews. But, what has all this to do with God, and his Dealings with Men? to argue, that because *Israel* cou'd not transgress the Law of *Moses*, as a written Law before it was written, therefore, because God is above the Law, He may be the Author of Sin, and no harm done. Monstrously silly!

But, thus saith the Scripture, *I form the Light*, &c. *Isaiah* 45. 7. Now here He had done well, to have consulted the Margin of the Bible again, which wou'd have set him right, by informing him, that *Sin* and *Wickedness* are not here meant by *Darkness* and *Evil*, as his dark Understanding conceives; but *Adversity and War*: I send Peace and War, Prosperity and Adversity, says *that* Interpreter on the place. What is this to God's creating the evils of Sin and Wickedness? or does the Scripture say one Word of it? only his *New-Lutheranship*, finding a great Weight of it in himself, wou'd fain put it

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into his Bible, and by a perverse Twist give the Sanction of Revelation to the Devilishness of his Constitution. That of *Amos* 3. 14, is also meant of the same sort of Evils i. e. Of Calamity and War, we have the Authority of the same *Marginist*, where, upon this Question, "*Is there any evil done in the City,*" and the Lord hath not done it? that Marginist says, doth any *Adversity* come without God's Appointment? these things do nothing for *him*: therefore whatsoever the *Rebuke* must do about another Translation, his *New-Lutheran*ship must find another Bible, there is not one word in that we have, to his purpose. As to God's setting the *Boundaries of Nations*, *Acts* 17. 26. what is that to the Affair of any Man's *Moral Actions*? and what will the People say to such heaps of Scripture, taken up at Random, and thrown down again in Tumult and Confusion? to catch at Sound for Sense, and to give poor Quibbles for Explications, and well were it if there were not perverse Malice, and the Devil himself, at the Bottom of all this besides.

As for the Text, with which he had a mind to be Witty upon his *Rebuke*, It also turns upon himself, being just his own Character, as may be seen if you examine further into it, and what sort of Persons they were in other Respects, who were of Old ordain'd to this *Condemnation*: were they not such as turn'd the *Grace of God into Lasciviousness*? and does not his Doctrine, the Universality of Redemption without Exception of any, give Handle to *Lasciviousness*, or any other Sin what you best like? other Marks they have, as v. 8. that "*They, filthy Dreamers, defile the Flesh, despise Dominion, speak evil of Dignities*, v. 10. *They speak evil of those Things they know not*; another special mark of his *New-Lutheran*ship: once more, v. 19. *they separate themselves* i. e. from all known and allow'd Congregations of Christians, *are sensual*, perfect Mahome-

tans in the Grossness of their opinions, *having not the Spirit*, so unfortunate is it always to the *New-Lutheran* to be meddling with Scripture.

What follows page 14, out of *Rom. 9.* if it seems to make any thing for him, it really makes much more against him: for take *Jacob* as Elected, and there stands *Esau* hard-by as Reprobated, and then the Potter and the Clay, Vessels made to dishonour, will certainly do no service to the Doctrine of *Universal Election*; therefore the *Rebuker* needs say no more to it.

Page 15. He thinks, that as the Guilt of *all* men, shews all mens Weakness, so God's Mercy in redeeming them *All*, bad as well as good, the Reprobate with the Elect, wou'd shew his Wisdom and Goodness: but of such Salvation there is not one word in Scripture, but words out of Number to shew, after all that Christ has done, two different ways; one of Salvation, the other of Damnation; one of Life Eternal, the other of as Eternal Torments; one of Life with God, the other of being in Punishment with the Devil and his Angels; one of Election, the other of Reprobation; one of being in the City of God, the *New-Jerusalem*; the other of being *shut out*, where there are *Dogs*, where their *Worm dieth not*, their *Fire is not quenched*: What, is all this for nothing, only because his *Hot-iron-seared Heart* cannot conceive it?

In the same page, with a world of hammering his hard Brain, He devis'd one Good his Doctrine would promote, if there were any such thing as promoting Good, and that is forgiving of Offences; but who besides he will think that? for Revenge being as sweet to a revengefull Temper, as the enjoyment of Lust to a lascivious one, or any other Crime to any other disposition; why shou'd not a Man, secure of escaping the Temporal Laws, cut his enemies Throat, burn or plunder his House, or do him any other Outrage he list,
or

or most easily can, since He is sure of Salvation after all, at God's appointed time ? and may therefore be as Fearless as if he did otherwise ? but he owns, Ones forc'd to be honest in spite of Constitution, that his Doctrine tends to no sort of Good, nor can it ; for why ? " Men are as they are, and will be as they are, nor can be otherwise than they are, No fear " of Stumbling-blocks, ill Examples, false Doctrines : " These, Gentlemen, are all Whimsies, and Chy- " mera's, mere Juggle and Priest-craft ; Nothing " upon Earth, Dice, Drink, Rakes, Whores, Fid- " dles, Drury-lane, or the Devil himself let loose " upon you, can make or mar, mend or spoil you ; brave News for Bawds and Cut-purses ! Sin on great Hearts, 'tis all the same thing, no Saint or Martyr can do better ; for all comes to one end at last ; Besides, you must do so, fatal Necessity lies upon you, and you cannot help it. But now let us see what Proofs for all this : what else but St. *Paul's* to the *Athenians* ; That no man cou'd be excus'd for running after Idols, or cou'd reasonably forget God, seeing God is *so near* to every one of us ; all are made by *Him*, all supported by his Divine Bounty, and by him all *Things consist*, *i. e.* the World was created by God, Men are preserv'd by his daily Providence, and therefore shou'd not forget what Homage is due to him : Unfortunate Medler in Scripture, how does this prove that nothing, right or wrong, can alter the Actions of Men ; away to the Alcoran, the Bible will never serve for Countenance to such Tenets, what Mortal can help it ; and God interposes not to have it otherwise.

But now for the most refined Point in all his Divinity and Politicks, a Hell and no Hell, a little puny, gentle sort of Damnation, no more than a cut Finger, you need not fear it, for his *New-Lutheranship* has just broke Hell Jail, and let all out. Unparallel'd Achievement ! but may one see by what Art or Force ?

Why truly by a mere Greek Receipt of his Friends, whereby the Words, *for Ever, Eternal, Everlasting, &c.* are made to signify a short Time, an *Age, a Year, a Day*, any Time, or *no Time*, for he will not stand with you; just what you like: Strange Discovery, and out of Greek too! who can help it? see what Learning and Improvements will do! However, methinks a Point of this Importance shou'd have been labour'd a Stroke or two farther: as it is, the People will not be convinc'd after all, but this is but a sort of unsanctified Heathen Greek, that makes Eternity, and Fifty, or a Hundred Years all the same; will any venture, Hand over Head, to pin his Faith upon this? But stay, He has some Examples for Illustration, let us see how he turns them. Now the Texts He produces to this purpose are of two sorts; one, Typical of Eternal Promises in Christ, and therefore in him fulfill'd, in whom all such Promises according to the Apostle 2Cor. 1. 20, are Yea and *Amen*, i. e. truly and effectually made Good: of this sort doubtless was the Promise of giving to Abraham and his Seed, the Land of Canaan for an everlasting Possession: which was not to be fulfill'd in the Earthly Canaan or Jerusalem, but the Heavenly; as appears Heb. 11. 16. Rev. 21. 2. for neither had Abraham, for his own Part, so much as a temporary Possession of the Earthly Canaan, Acts 7. 5. so that, if the Promise were not fulfill'd to him in a Spiritual and Eternal, it was fulfill'd to him in no Sense at all. To like purpose is,

The Promise of God's establishing Solomon's Kingdom for Ever, it was fulfill'd in him who had the Key and Scepter of the House of David, Rev. 3. 7. who came to bear witness of the Truth, what Truth? why that He was the King of the Jews, so that tho' the temporal Scepter departed from Judah when Shiloh came, the Dominion of the Tribe of Judah and House of David never to end, then truly and effectually

effectually began ; and so the Promise made to *Solomon* was fulfill'd : This is all against him ; his other *for ever's* respect the Term or State of certain Things, in common Acceptation of Speech put for their unalterable Disposition for such their Term, or till an end is made of them : as to say, *one shall serve his Master for Ever*, means *continually to the Day of his Death*, or of some other general Discharge, not frequently returnable : So, that *Forts shall be for Dens for ever*, *Isaiah 32. 14. i. e.* for the Term of their Desolation ; this is what every Child understands to imply a Perpetuity, according to the Nature and Extent of the Things treated of : a Thing being properly said to be so or so affected for Ever, when it never will be otherwise till it ceases to be, or the Term understood to be referr'd to, is out. From these to take a measure of Eternity, in the Rewards or Punishments of another Life, is feeding upon Shadows of Words, arguing from Body to Spirit, from Things of different Natures to one another ; whose *for ever's* will no more be the same, than themselves are of like kind, than a *Cube* or *Cylinder* is *Thought* or *Reminiscence*. As for

Sodom &c. suffering the Vengeance of Eternal Fire, if the *Places* and *Buildings* so call'd be understood, they have literally done *that*, in being destroy'd by such a Fire, as they can be never recover'd from to their former Estate : But if their Inhabitants be meant, I leave his *New-Lutheranship* to imagine in what Sense the Vengeance of Eternal Fire may be executed upon them. Certainly we are admonish'd of a place, where *their Worm dieth not, their Fire is not quenched* ; of an outer *Darkness, where shall be weeping and gnashing of Teeth, Mat. 25. 30.* of a Time when the *Marriage Chamber shall be shut*, and the Lord shall say to the foolish Virgins without, *verily I know you not* : when the *Sheep shall be set on the Right, and the Goats on the Left hand of the Son of*

Man, the great King and Judge of all the Earth : and These shall be amanded with a Terrible *Depart ye Cursed* into everlasting Fire, prepared for the Devil and his Angels ; when *the Punishments of the Wicked* shall keep pace with the Rewards of the Blessed, for *they* shall go away into everlasting Punishment, but the Righteous into Life Eternal : certainly the *Everlasting* of the one, is as long as the *Eternal* of the other, See *Mat. 25*. His *New-Lutheran*ship must put on his Friend's Greek Spectacles to Spy any Difference of Duration in these ; so of the Punishment due to a certain Sin, that shall not be forgiven in this World, nor in that which is to come, *Mat. 12. 32*. If he knows of any other World beyond these two, let him discover it ; *Columbus, Vesputius* and *Magellanus* will be but Fools to him : So of that Circumstance, wherein the Sacrifice of Christ being render'd ineffectual, there remaineth *no more Sacrifice for Sin*, but a certain fearful looking-for of Judgment, and of Fiery Indignation to devour the Adversaries, *Heb. 10. 27. 2 Thes. 1. 8*. If He sees any Hope beyond this, any Sacrifice to succeed Christ's, to do what that hath not done, verily it is owing to the peculiar Sanguin of his Complexion, and Thanks to a well-heated Imagination for such pleasing Delusions !

But to go about to prove the Eternity of Hell-Torments, the Proofs are too plain and numerous, is to labour to prove Rivers to flow, Fire to burn, the Sun to shine at the brightest Noon, or any other Thing else that is most plain and obvious to Sense : and as for his Friend *Richardson's* Greek, it may follow his Divinity, which, what quibbling, jejune, cross-grain'd Stuff it is, every one of common Discernment must see : of this sort page 17, is his Comment on *Rev. 1. 11*. that *nothing but God*, or in God, is Eternal, why ? because God is the *Beginning and the Ending*, v. 8. Fine Reasoning ! as if this prov'd

prov'd nothing, *without God* can by the Divine Power be for ever too, if God please to order its Reservation.

The Holy Spirit tells us what the Son of God's *Alpha* and *Omega* is, viz. that He *is* and *was*, and *is to come*; This proves the Eternity of the Son of God, disproves nothing of the Eternity of any other Being by his Divine Power ordain'd: doubtless v. 7, wou'd lead one to think of some other, the Threatning there given wou'd prompt to some Reflections, especially if joyn'd with the Texts to that Purpose above-cited.

In the same page, He thinks to turn the Text of *the Few that are chosen*, as if they were said to be chosen to witness *to the Truth*; but this He does without Scripture, *that* speaks of their being chosen to Life; as also, "*that strait is the Gate, and narrow is the Way &c. and few there be that find it.*"

Lower, He talks of an appointed Time to save the damn'd, but we have seen *that* Time is not in this World, neither in the World to come, what appointed Time has his *New-Lutheran*ship after that? but not to regard Cant and Quibble, for the State of Damnation not to end, see the Texts cited above, the thing is plain, to what purpose is unscriptural Cavilling to the Contrary? How it is meant in Scripture, that all the Families of the Earth are to be blessed in *Abraham*, the *Rebuke* shew'd before: If there be a Promise in one Place, that all *Families* of the Earth shall be blessed in Christ, there is a Threat in another, that all Kindreds of the Earth shall wail because of him, *Rev* 1. 7. how this is reconcileable see *Rebuke* page 12. But page 18,

In unintelligible Jargon, He aims to refine upon *Believing* the Condition of Salvation; but if you mark him, leaves it as he finds it: However, because He will not see that the Text produc'd from *Rom.* 3. 22, says, Christ died for none but those that *be-*
lieve:

lieve ; He shall have another Text, even the Words of Christ himself that does so say , *Mark* 16. 16. where our Lord tells his Disciples, "*He that believeth and is baptized, shall be saved ; but He that believeth not, shall be damn'd* : here Belief is the plain Condition on man's Part, without which he shall be damn'd, how ? Why, so, and so far, as with it He shall be sav'd, the opposites are set together, shew one another, keep pace, and hold Proportion : This cannot be gain-said. As for the *Rebukes*'s New-Translation, so far as he has made it, it will stand Good, whether His *Mock-Lutherans*hip likes it, or not : but for his impious Question, Cannot God do as seems him Good ? and if God be willing all Men should be saved, "and all Men are willing to be saved, who or what shall hinder but that they all shall be saved ? God will answer him by himself, out of *Ezek.* 33. 11. "*As I live, saith the Lord God, I have no pleasure in the death of the Wicked, but that the Wicked turn from his way and live ;* see *Chap.* 18. 23. 32, to the same purpose. If God be willing, and yet by some means it be not so, and these are the words of Scripture, the *New-Lutheran* cannot help it : neither can the *Rebukes* help it, if He cannot understand how this may be. But, Page 19,

He brings some Texts, which He fancies say, Men shall be saved some time or other, believe or believe not ; as that, *Rom.* 3. 4. "*Let God be True, and every Man a Liar,* and *Rom.* 11. 29. "*The Gifts and Callings of God are without Repentance,* both which Texts make not for, but against his purpose. The Subject of the Apostle's discourse in both places, are the Jews and their Rejection, Contrary to the seeming Promises of God, but not contrary to the real Spirit and Intention of such his Promises, which were without Repentance or Change (however they chang'd) to give them opportunity and means, if they wou'd

wou'd make use of them, to save the Children of *Abraham's* Faith, as He did *Abraham* by Faith, however some of all sorts of Men *should* prove Liars and Transgressors, and incapable of such Salvation: in short, the Text means, that if any Jew or Gentile fail of Salvation, after what God hath done for them, the Fault is not God's, but theirs; no Breach of Promise in God, but Dis-belief disqualifying them for the Benefit; He that runs may read this: and, that all *Abraham's* Posterity, after all God's Promises, are not to be counted for the Seed of *Abraham*, see *Rom. 9. 6.* The Texts that follow, all respect the Difference of Legal Works, and Gospel Grace; that Justification, whatever it be, is not at all attainable by the one, but only by the other: These therefore are nothing one way or other to this Purpose; no more indeed is any Text of both Testaments, from the first of *Genesis*, to the last of *Revelations*.

For what follows, at the Bottom of page 19, and the Top of page 20. how the *All* for whom Christ died, is to be taken, the Reader may be referr'd to, *Rebuke* page 12. as above; it needs no Second Answer.

But now for Dexterity, above that of Rope-dancer, Hocus-Man, or Tumbler, to make himself meer and sheer true Sterling *Lutheran*, with Impudence of Face, above Roman-Jesuit, or Whore of *Drury*, in Spight of *Luther's* own Expression, He tells us, That *Luther's* Reprobates, that remain *Still in Sin and Wrath*, (after all that Christ hath done to save them) are not intended by *Luther* to be left in that Limbo, but *This Still-remain*, with a Purgatorian *Hocus-Pocus*, is some time or other to be work'd out: *Still*, says He? why there is nothing at all in that *Still*; That only means *just now, anon, or a Year or two hence*; the next *Wake* or *Whitsun-Ale* dissolves

dissolves all: can His *New-Lutheran*ship then really tell when this Term *Still*, this *permanent Present*, will expire? if after all that Christ hath done, some Men remain *Still* in Sin and Wrath, *when* and *how* shall they be freed from it? 'tis to be fear'd, the *New-Lutheran's Still* in this Case will resemble the poor Maid's To-morrow: To-morrow was She to be Married, but after all, was doom'd to lead Apes; no Husband, because no To-morrow.

For his Conceit about the Restoration of *Sodom* &c. page 21. because the Text says, *Jerusalem* thou'd return to her former estate when *Sodom* and *Samaria* shou'd return to theirs: the Margin of the Bible says, *this is spoken as meaning, that it should never come to pass, i. e. to one or the other of these*; and that *this is verified in the greatest part of the Jews*, the *New-Lutheran* should have seen it.

To what he says *ibid.* at Bottom, that *so*, i. e. after some manner, tho' not after *His*, all *Israel* shall be saved: Answer, This is meant of the *Israel* of God, for under the Name of *Israel*, is by no means intended *all* of that Race, for they "*are not all Israel, which are of Israel*", Rom. 9. 6, refer this Text to Notes on page 19, above.

Page 22. "God hath concluded all in Unbelief, that *he might have Mercy upon all, i. e. upon Men of all Denominations, Gentiles as well as Jews*, but not every individual Person of These: see *Rebuke* page 12, as above referr'd to on this Head.

But now, Off comes the Mask, appears the Cloven Foot. "What if some are risen to the Resurrection of Damnation? Mind, That, *are risen, i. e. already*, here without farther flurring the Matter, he delivers openly the Doctrine of *Hymeneus* and *Philetus*, 2 Tim 2. 18. that the *Resurrection is already past*: of this the *Rebuke* needs say nothing, St. Paul's Rebuke of Old, in the Mark he hath set upon them, may suffice. But He

Has

Has not done: He says, in the Promise made to *Abraham* there is no Condition of Faith annex'd: But what is so hateful to God and Man, as Lying with an impudent Face? for tho' *Abraham's* Faith be not mention'd as a Condition in a Breath, at the first mention of the Promise, *Gen. 12. 3.* yet it is given as a Reason of the Promise or Repetition of it, *Gen. 15. 6.* "*Abraham believ'd, says the Text, and it was counted to him for Righteousness:* whence the whole 4th to the *Romans* is to shew, that the Promise was made to *Abraham*, by Reason of his Faith; and Christ himself, who best knew his Father's Will in this, and all Things else, gives it home as the very Condition of Salvation on Man's part, *Mark 16. 16,* as above, "*He that believeth and is Baptiz'd, shall be saved; but He that believeth not, shall be damned,* can any thing be plainer?

Gal. 3. 17, is brought to insinuate, that God cannot in a Latter part of Scripture explain a Former, by adding a Condition not express'd before. You see the Blasphemy of this!

How God hath reconcil'd the *World*, and Christ drawn *all Men* unto him, has tasted Death for *every Man*, is the Propitiation for the Sins of the *Whole World*, and how God will gather together *all Things* in Christ, must be understood of *all*, within the Terms of Salvation; but these Things have abundantly been demonstrated, *Rebuke* page 12. to add more, or make Repetitions, is needless.

Thus much to Vindicate Scripture from monstrous Misapplications, and Blasphemous Absurdities, in the perverse Wrestlings of an awkward and evil Pen, might be convenient. Dirty Work! to remove such Filth and Rubbish! but cheerfully submitted to, for the Honour of God, the Vindication of Scripture-Truth, and the Reader's Admonition.

Reader

Reader farewel, and approach the Tree of Knowledge with humble Devotion. Pride and Curiosity was, and ever will be, the Bane of Man, Inquisitor of strange and untrod Paths in Religious Science.

FINIS.

ADVERTISEMENT.

IF any Gentleman, &c. hath a desire to see the *Rebuke*, (so often mention'd in this Treatise) He may be furnish'd with it, by *Thomas King*, Glasier in *Bicester*; or *Thomas Williams*, Stone-cutter in *Middleton-stony*. Price Two-pence.
